M2364 Lunch Thursday
Barn Feb. 21, 1974

[redacted] Must Remain in Transcription Room

Mr. Nyland: Mike, where are you?

Mike Boyd: Here.

Mr. Nyland: To remind me of Holland? Huh?

Mike: Yes.

Mr. Nyland: It's the, it's the flower of Holland. But you know another country where the tulip is the flower? Hungary. And it's ~~(that?)~~ how my wife and I got married.

So, what do we talk about this time? A little continuation of last night? Thinking about that statement, Working, getting in a good state and then there is energy and what to do with it. You know it's interesting, when that actually happens as a result of Work on yourself, it's very much like when you Work in ordinary life and you feel good because you have accomplished something. Maybe you, you ~~an~~ built a little dog house and it is there and ready, you look at it and you have pride and it is good enough for the dog and particularly when you have a son who owns the dog and he's happy and you're happy. There's energy in you, as a sense of your life at that time. It is at a certain level and one does not ask what to do with that energy. You simply accept it the way it is because that is your state and you're happy, healthy, physically, psychologically, the level of your being is good. You fulfill in that sense ~~the~~ a function of your life at a different level and, thank God, there is energy to enjoy it. That's really all that is necessary because you see, if you Work on yourself and of course you ~~xxx~~ spend energy and you wish it and that is available, maybe after some time there is not much more of that energy left or you feel you have done enough

or it is like a Sunday and you are ready for a day, for a week's work, different kind of work from the Sunday. And it's not necessary to make then the Monday into a Sunday. But you are at the end of the Sunday at a good level in order to face the following week.

And so what we talked about last night was not a question of the utilization of the energy for a definite purpose. It is an energy that is as it were God-given and you can have it because it is yours. Almost I would say you Worked for it and God smiled on you. You can be grateful. It can create in you a certain state that you say I wished I could do this now but it is a state in which you can move mountains. And that's really all there is to it. Then if you have that and you are again spirited because of it, maybe you want to Work some more, you have an influx of a realization, an enjoyment that gives you an impetus, that gives xxx for yourself something that you are content with. You live at that time in peace because there is an equilibrium and of course then almost xxxxx anything can happen. You can go in many different directions with that kind of an energy because your state is good and as I say, you can move mountains. But it does not necessarily have to be again and again in the direction of building up your inner life.

At a moment at such a time there is an equilibrium between your inner and your outer life and you can face whatever has to be approached in a different way, of saying it doesn't matter, I can fight, I can sit, I can talk, I can do anything I please because within me there is that kind of a contentment. I've said once in a while, contentment means to be at peace. The Dutch word for it is {te vreden}. The word 'te', that is t e, means to be at that

place, and 'vrede' means peace, peaceful. You are in the state in which peace reigns, is in existence and is the king.

And so, when one says I want to Work I accomplish during this particular period of Working something that is worthwhile for me, having in mind to reach a state of equilibrium and then don't start to translate it into the necessity of having to do something similar that you have already done. When you Work for sometime you pay a price. Then you're entitled to your life as it happens to be on this Earth. You pay by means of Working on yourself for the existence of yourself. Then there is a certain period in which you can even enjoy it, and the enjoyment is so close to an equilibrium which gives you a satisfaction of an all-aroundness of being content within yourself that that in itself is already like thanking God.

Maybe we leave it at that. Don't start to criticize yourself that you should Work all the time. It's not necessary; moreover, you cannot do it. But it is not required. When you are on Earth the requirement is your existence on this Earth, and to do as well as you can while you are here, and to bring the level of your Being as high as it can be allowed to be at that time. And that of course must include food that is given for you for your health, psychologically, physically, of course, and then spiritually. And when energy is available and you are in a state of contentment, there is a possibility that such energies can be converted for different purposes, dependent on the demand.

The demand is indicated by your experience of what you feel is then necessary to be done. Somehow or other you know it, as if something is awakened in you by means of which you see much more

of what has to be done and then you have the strength to do it. And all that kind of a state it will give you is a gratitude towards God allowing you to have lived and allowing you to have made an effort for yourself.

So now let's talk about Work. What is it that you want to talk about. Yah?

Barbara Rosen: Mr. Nyland, what you say right now and last night, I feel that this year and especially in the last two or three months, my whole life is blossoming, uh, my whole world is widened but I'm not content. uh, I see directions for myself, the things I have to do, the things I have to found out about myself; I know much more about myself. But why am I not content? I mean . . .

Mr. Nyland: You know, don't look for contentment. You will be content when you Work and when there is an equilibrium which will give you at that time a sense of your existence at a certain level, which becomes more and more satisfactoryxing --factory-- more and more satisfying, to you when you know that the level is approaching that what you really wish to become. Then the contentment will be in the sense of achieving what you have set out to do, even if your purpose was not sharply defined.

Don't look for the contentment. It is a logical result, it is a by-product. The main product is the level of your Being. And the more you are on a level of Being, as I said last night, when you're low near the ground and you're a little carnal and when it's raised up and up, it goes towards heaven, one starts to have within oneself a certain registration, of the fact where you are, without being able to tell you exactly where you are. That is a certain kind of

awareness of yourself in which you judge the level of your Being by different means than you are able to do when you have only feelings and thoughts.

And so it is not a question of looking for that contentment. The question is to be busy, to be active, the utilization of energy for certain purposes which are right. To become more and more efficient in the usage of it, so that you can become responsible for it. It is like a factory when it is running and everything is in good order. And there are no leaks of steam and there is no flood and there is no waste. But it has to be active because it is a factory and there is an aim for that factory: to manufacture products. The content is when the manager at the end of the day sees how much has been produced during that day and that the machinery is still running and not as yet broken down or does not need immediate repair. And then he closes the door to the factory and he says: that was a good day, all work had been done, had to be done and it is well done. Now I can go home and I can really sleep.

Don't worry about your state when you keep on Working. In the midst of activity, you will find exactly that what is beyond that question of being active. That is the contentment. All right?

Barbara: Yes, thank you.

Gerry Benowitz: Mr. Nyland?

Mr. Nyland: Yes, Gerry.

Gerry: When I reach that level for myself and I have an understanding that, that there is a change in me but I haven't received a very clear registration of an 'I' being present where there's no

doubt, I think I have to continue Working.

Mr. Nyland: Oh, you have to continue Working all the time, but you cannot Work all the time. You know you have to have an aim. You cannot always work at your aim but you can still have it. When you have a little talisman in your pocket you don't always fondle it. You don't have it out all the time. But you say it's there and I know it. That is the state in which you are, that whenever there is a possibility of Working, you will Work. In the meantime you become an all-around man who attends to his ordinary business in the way he has to attend to it. And every once in a while, when he says, it would be nice if I consider my inner life, yah you put a little inner life into it.

You never stop. It's an idiotic idea that when one sleeps that your life is stopped. It continues in a different kind of a form, in a sleeping body. We touched on that, I think, last night. And said, life is eternal. And for that reason, it is now! But it does not mean that I have to attend to it all the time. Sometimes life runs on momentum. But all the time I have to have in mind, that I can Work when I wish to Work and I will Work, when I ought to. And then whenever there is a need for it, somehow or other, as if, there is a command that, I now must Work on myself, that I then do it. I've said many times, you don't have to telephone God all the time. But you've got to have his number. All right?

Gerry: Yes sir, thank you.

Mr. Nyland: It's a different thing. And you can have a little black book and ~~tell~~ I wish to telephone God, and now where's my little book. It has to be right there - no book, no notes. It has to become part of your living and then you can call on it. All right?

Gerry: Yes, sir.

Mr. Nyland: Come, practical questions, where are you all?

Jean Sharp: Mr. Nyland?

Mr. Nyland: Yah.

Jean: I don't know how practical this is, but . . .

Mr. Nyland: Well, we'll make it.

Jean: I've been trying ~~to~~ to understand what Gurdjieff means when he says that one should be, That one should see the, well this is my interpretation, what - the difference between outer life and inner life and that inwardly one should remain free ~~uh,~~ ~~uh,~~ of all the identifications with outer life. I mean. . ,

Mr. Nyland: Say it again?

Jean: Pardon me? I should say it again?

Mr. Nyland: Say it again because it's not clear ~~for~~ you.

Jean: I mean the thoughts and the feelings that I have about everything that goes on around me, uh, when I'm with people and constantly involved in doing things with people, I'm, I, I have no energy at all for myself, I mean, ~~that~~ I mean that . . .

Mr. Nyland: How - do the others, are they too demanding?

Jean: I don't think it has anything to do with other people. ~~Uh.~~ I think that, that there's something with me that doesn't allow me to be within myself when I'm with other people.

Mr. Nyland: Oh, you mean that you didn't have ~~xxx~~ energy for feeding your inner life?

Jean: Yeah, there's nothing, I mean . . .

Mr. Nyland: Then you don't Work in our sense of it.

Jean: But I'm with people all the time, how do ...

Mr. Nyland: Oh, are you really? I don't believe so. Are you

with people now?

Jean: Now? But this is a different . . .

Mr. Nyland: If you have a conversation with someone, fifty percent you're by yourself. So it is back and forth. The times that you speak, that is the time for you. If you want to receive information from someone else who is talking to you, you have to listen. That might require a little extra energy. But the question for you, if you want to answer, try to answer it as if something already exists and all you have to do is to open the door and let it out. And there is plenty of opportunity for you to hear yourself talk and to be present to yourself as you sit or as you stand or as you shake hands or whatever you do.

You still make such distinctions between outer life and inner life, as if they are not friends. Inner life loves to have friendship with outer life. It loves to be expressed in a certain way and uses then the expressions of outer life for the purpose of inner life existing. You know what I mean by that?

If I actually want to Work and there is such a desire for the development of my inner life, I am with that idea, with this kind of a thought, with this kind of an acknowledgment that it exists, I go into my outer world. Now, when I go into the outer world I don't lose that what I have because I keep on realizing that there is an inner life. This is the attempt that I have to make; that I remember that wherever I am, I am two-fold. And so when I meet other people, all I have to do is to hang onto the fact that I'm two-fold, and that at the proper time I have to feed this inner life. If I don't do that, then of course I get submerged in the outer conditions

and then of course I'm lost, Then there is no chance to Work and I say, well I cannot do it as yet. But I think there are many, many opportunities where you actually could Work instead of waiting until there is a better opportunity.

Jean: ? (not audible)

Mr. Nyland: You know. And when you say, well I'm always with other people, of course you're not. There are thousands of times you're all by yourself, even when there are lulls in the conversation.

Jean: It never . . . seems true.

Mr. Nyland: No, it isn't true. My heaven's sake, you go to the bathroom, are you by yourself? Yah, you, you sit down in a chair, you don't have to watch other people seeing you sit down.

Jean: If I understand what you're saying, it takes an effort on my part because I'm constantly drawn out ( ) other people . . .

Mr. Nyland: Yah. The effort is to remember that you also exist innerly. And all during a conversation, even if in the beginning you want to find the right kind of a word, at that moment it's tremendous influx for unconscious energy, or energy to be used for unconscious expression. But as soon as that is over, you -- you again regain within yourself, I call it an equilibrium, of being able to divide energy that can be used for different purposes and that part of it again goes to feeding the inner life. With other words, part can be used for waking up. And there are many, many more things. Don't find excuses why you cannot Work because I never believe in it. It all depends on how much wish there is, how much really reality exists, that I don't have the wish and I ought to have it, Or, that I don't see the responsibility. Or, that

only every once in a while it becomes so tremendously difficult because I'm so involved in an emotional state that I cry. And then of course I don't think of my inner life, And still, when I take out my handkerchief or a tissue and I blow my nose, I am all the time in the world again.

Make it a task for yourself, whenever you use tissue, tissue paper, blow your nose, that you will wake up in the midst of a conversation, you know.

Jean: ( ) Thank you.

Mr. Nyland: You understand what I mean?

Jean: Yeah.

Mr. Nyland: Make it much more simple. All right?

Jean: Thank you.

Enid Wolfe: Mr. Nyland?

Mr. Nyland: Yah.

Enid: Jean's question, uhm, reminds me of something that I thought about asking in relation to something Robert said last night, uhm, when he talked about, uh, the recognition of seeing most of his life being from the outside in and the very small thing that was private life for him. And that was very much like what I had realized about myself recently and I think it's similar to what Jean was saying. It's not simply that I'm with other people but that my whole life goes out in that way . . .

Mr. Nyland: Yah, it does. Unconsciously it always will.

Enid: And just, just the act of being, having a sense of myself without other people even in my thoughts is such an unnatural . . .

Mr. Nyland: Yeah, but as long as you don't blame other people for it.

Enid: No, I don't blame them.

Mr. Nyland: But that the state for yourself, of course, many times you don't even want to think about it. And you can become engaged in ordinary things and perhaps sometimes you find an excuse of not wanting to Work then, because you cannot do it. I claim it isn't true. You can, but there is not enough motivation.

Enid: Yeah, I, but I'm, what I felt in what Robert said ~~is~~ was that the motivation comes from this thing which he called private life which I can, I can really touch and that it's a fragile thing. As I see that within me it's so small and fragile that thing which wants something only for myself and only my own life. Most of me exists only in xxx relation to other people, seeing myself in relation to them. . .

Mr. Nyland: But that is what we talked about. It does not always exist in relation to other people. It is there naturally every once in a while when you see someone else that xxxxxxxxx you're all by yourself, really.

Enid: I very seldom really feel that.

Mr. Nyland: You use other people as an excuse. If at any time that you see other people take away, for you, the desire xxxxxxxxxxxxxxxxxx to Work on yourself, if you actually come to that conclusion, ~~said~~ that now, I really wanted to Work but now so and so just happens to come into the room and he prevents me from doing it, you say to yourself, let him xx stay there for a little while, I wish to Work. Can you do that?

Enid: Yes.

Mr. Nyland: Then you will see, xxxxx you'll get over it. And you will find many, many more opportunities that really the thought or the feeling about Work xx can be translated into the actuality of Working.

During that little period of discussion how much did you Work?

Enid: Just now?

Mr. Nyland: Just now.

Enid: I made two efforts.

Mr. Nyland: You made two efforts. ~~Good.~~ All right. Can you make one now?

Enid: Yes. No.

Mr. Nyland: (Try to take the next moment) All right?

Enid: Yes, thank you.

Mr. Nyland: When you want to take the subway, and you just miss it, you say, well never mind, there will be another one two minutes later. The moments in ~~xxx~~ one's life are like subway trains. They come and come and come, but they also go and go and go.

Every once in a while I have used the symbol of a cable car, you remember that? It must have been on the west coast, in San Francisco. Whenever the cars go uphill it has to grab the cable that is underneath in the slot, you know? And and soon as it grabs it, it goes up and when it loosens up the car stands still. The current of a wish to Work on oneself is a constancy of an ~~xxxx~~ existence which is there spiritually, available for anyone who wants to hook onto it or link up with it. At any time that you have a desire to wake up you clamp onto that as a spirituality which then can help you and it carries you as long as you hold onto it.

Imagine this room ~~x~~ being filled with spiritual currents. You cannot see them. Sometimes one can become aware of them but ~~xxxx~~ it's a very interesting thing to assume that they exist. And ~~there~~ I sit here and you sit there and everybody else sits somewhere and the currents are just around us, and we could really utilize them if there was sufficient a hook and an eye within one ~~my~~self to attach one ~~my~~self to a current.

Look at it a little differently: involution and evolution both exist as forces. They are dependent on each other because involution could not exist unless there was evolution and ~~the~~ reversely. But the fact that they do exist and I am somewhere in between them (because I 'm subject to both), I can attach to one or the other dependent on the state in which I am. If I wish to ~~xxxxxxxxxxx~~ become evolving, if I want to go up, I have to have a different kind of holding on to that kind of a current than letting myself go in an involutionary way because

that is my natural inclination. The naturalness is connected with involtuion. The supernatural is connected with the evolution. ~~The~~ Those ~~is~~ two things are within one. And every once in a while in considering it, what ~~I'm~~ I'm doing, I never will stand still because I will always be taken by that what is natural. And when I wish to use supernatural forces, I have to do it. All right?

Enid: Yes.

Mr. Nyland: Okay.

Andrea: Mr. Nyland?

Mr. Nyland: ~~M~~ Yup.

Andrea: The faucet is dripping.

Mr. Nyland: Oh, my! What will we do now? Where are the plumbers? Oh, you mean I could have done it ~~it's~~ back of me? All right, Andrea. Thank God we ~~won't~~ won't have a flood. Thank you, Andrea.

Sue Bemel: Mr. Nyland?

Mr. Nyland: Yah.

Sue: Uh, Sue Bemel.

Mr. Nyland: Who is it, Sue? Sue?

Sue: Yeah.

Mr. Nyland: Yah.

Sue: I ~~x~~ wanted to know, uh

Mr. Nyland: Sue, be kind for those mikes, will you?

Sue: Okay. It seems like ~~I'm~~ I'm in, uh, more of a fog lately and I want to know, uh.

Mr. Nyland: And why are you? You are what?

Sue: In a ~~g~~ fog.

Mr. Nyland: You are in a fog? Yah, all right. Then blow your horn. All right, Sue, how are we going to get out of it?

Sue: I've been trying to be someplace with, more of my mind and feeling.

Mr. Nyland: Is the fog within you or is it outside?

Sue: I think it's inside.

Mr. Nyland: Really? Are you sure? Can't you think straight, even if the thought is a little slow? I mean by that-clarity in your mind. Not mathematical problems but ordinary existences of fact. Can you look at your hand and see it very clearly that it is not in a fog but that it registers in your eyes and you know with your mind your hand is there? Can you walk and know, not being aware, but just know that you are walking? What kind of fogginess is in your mind or what is in your feeling? Is it an uncertainty of not knowing what to do? Is that what you call a fog?

Sue: I think so, yeah.

Mr. Nyland: Then start doing the things that you can do without trying to solve the things that perhaps you feel you ought to do. The simplicity of ordinary life is that you attach value to ordinary things and do them, and while you are doing it and you have interest in Work you try to wake up while you are doing them. The fog will clear up. If there is fog within one, it's necessary to have the sun shine so that the fog is, as it were burned off. One clear thought regarding the wish to Work on yourself is sufficient to dissipate the fog. That is as far as Work is concerned. In ordinary life you get rid of the fog by doing certain things that you can do and are within your means, like walking or like dish-- washing dishes, or like making a meal or like drinking a glass of water, to become clear that you as a person simply exist. And it doesn't matter now if it is an awareness or not as yet but in any event you start to wake up in an ordinary sense because fog means that you are still a little bit asleep, physically.

Does that answer it, Sue?

Sue: In a way.

Mr. Nyland: Yah, not entirely, huh? What else is there? That's why I say is the fog outside, producing in you a fog? Are you unclear about what you should do physically or even with thinking or with feeling?

Sue: Yeah. (I'm unclear what ~~I have a lot~~ to do with thinking and feeling.

Mr. Nyland: How far does that extend? To what extent, I mean, where are the thoughts going when you, when they are in a fog, to what are they attached? What kind of an aim do you have in your thought where it becomes foggy? Is it within reach or is it over the next two or three months? Does it have to do with an aim you have in life that you don't know what to do with yourself or does it have to do with a daily task? Try to separate those things in your thoughts. What is foggy and what isn't, because not everything is foggy. Yes?

Sue: Yes, at times (things can seem)clear.

Mr. Nyland: I don't hear, huh, say it again?

Sue: At times things can seem clear and . . .

Mr. Nyland: Yah, but at times it's foggy. But also, not everything is foggy. Sue, what you should do in a case like that: make unnecessary movements. Rub your forehead and rub your eyes out; swing your arms; walk up and down; make physical exercises of a certain kind, to get certain things going in your physical body. When that has a certain momentum it's much easier for you to start thinking and to start feeling. You have to loosen yourself up a little bit. You have to warm yourself up, like the sun would warm you, in order to increase the different velocities of the molecules-first, let's say, of your physical body. Is that difficult for you?

Sun: No, I, that would help, doing that.

Mr. Nyland: Yah, now can you say that sentence very loud?

Sue: That would help.

Mr. Nyland: Go on, a little longer. You address the audience. Ladies and gentlemen, I would like to announce to you that I now believe that that will help me. Can you say that? Everybody would sit up and take notice and they would say, Who's that? Oh, is that Sue? All right, Sue?

Sue: Okay.

Mr. Nyland: Yah, all right. Difficult if all of a sudden you have to be a policeman, huh? You remember the chapter on art? Would be very nice, you know, every once in a while someone gets up all of a sudden and has something to say.

Ken Dewer: Mr. Nyland?

Mr. Nyland: Yah.

Ken: HI KEN. I've been thinking a lot about the question Jerry asked in the beginning last night and I'd like to ask it in a little different way. And as a result of-- there are two kinds of results it seems to me that I get from a real attempt where something seems to be registered and what is left in my memory causes me to or causes something to come out in me, in my personality that doesn't want to let go, objects to something else being there.

Mr. Nyland: Let's make it a little clearer. There is something in your personality objects to go, you mean that you cannot get rid of?

Ken: Well, the more I Work and the more I think about or remember what has happened with my mind, in my memory, the more something is uncovered in me that seems to be rooted very deeply, and definitely my personality it seems like is built on it and it's rooted deeply and I don't know; the way I think about it is that I should leave it alone.

Mr. Nyland: Well, don't you like it or have you objection to it? It's a, it's a characteristic, isn't it? Kind of a trait?

Ken: Yeah, very definitely.

Mr. Nyland: Yah and you uncover it, maybe you didn't know it was there or did you know it was there but never wanted to look at it?

Ken: Well, it's like I can see indications of it in various different ways but this seems to be something that's even deeper. It's like a main stem of a lot of different tendencies, and I know that something has to be done with it because it's like I know my whole personality it seems is almost resting on it or has been built on it.

Mr. Nyland: Oh, is it really that deep and you think it gives so much support to all the different activities on the outside?

Ken: Sometimes I think that that's where it leads . . .

Mr. Nyland: There is a common denominator of observations you know, or manifestations. And there is always a greatest common denominator. Many things are not really related to each other, they are quite accidental and they form characteristics, as I say, traits of character within oneself and they become an acquired characteristic. Many times it's based on imitation or on something that is more convenient for oneself. They don't go so deep, but you start with them to see if they have deeper roots. If you uncover now something that you feel is the governing force of a variety of different kind of manifestations which originally don't seem to belong together but now stem from one particular source, then you come to that source andyou see what you can do with the different manifestations which are connected with it. because, not all the manifestations have the same value. Some day you will have to do something with it, but, the first requirement is to notice it and to become aware of it and to accept it. Are they so bad that you cannot live with them?

Ken: No.

Mr. Nyland: No, it's all right.

Ken: I can't see them that clearly.

Mr. Nyland: No, but you know they exist.

Ken: Yes.

Mr. Nyland: And they have, let's call it, they're motivations for your behavior, or the way you think or feel. Are they in the way of daily life?

Ken: No.

Mr. Nyland: Why do you want to do something about it?

Ken: Well, I think that that's my question, that as a result of Work they, I end up thinking about them more and at times they do affect my Work in that . . .

Mr. Nyland: Are they in the way?

Ken: . . . made me think about when Jerry asked that, he mentioned that he was making an attempts, in his attempts, to somehow, I don't think, get rid of that,

but, something in that direction, and I, sometimes I have the feeling through Work that that's what I'm trying to do and it doesn't seem quite right to me.

Mr. Nyland: I don't understand yet why you want to get rid of them. If they are actually in the way, of course I could understand that. But are they? You just so far notice them and perhaps maybe in acceptance you can become aware, but that doesn't mean yet that you cannot, you cannot leave them for a little while.

Ken: Yeah, in the times that they're not in the way, when I really am simple and Work, they're not. But it's afterwards when I start to think about it.

Mr. Nyland: Well, afterwards you start to criticize yourself, perhaps in connection with what you would like to be. And I think for the time being you should leave it alone. For the purposes of Work it doesn't matter very much what you are. It's only when you feel that in the attempt for Work on yourself that the characteristics are in your way, then you have to do something about such characteristics. But many times they don't affect you that much and there is more than enough Work to be done with an ordinary manifestation.

You know if you have a bump on your head, it doesn't interfere with your thoughts. At the same time, every once in a while you feel it and say Well, there's a bump. I would say, Ken, don't worry about it, because there is also a possibility that when you constantly see it, and if you can accept it, the question of the acceptance will influence the existence of the traits of your character. And after some time there will be an adjustment made without even your knowledge. All right?

Ken: Yes.

Mr. Nyland: Yah. (buzzer) Oh, just in time. (End side 1)
Now in the meantime you have had a chance to think of the next question.
Elaine Knight: Mr. Nyland?
Mr. Nyland: Yah. Elaine?
Elaine: Yes.
Mr. Nyland: Yah.
ElainE: There's still one aspect of the question that came up with Joan last night ~~uh~~ that I find at least for myself is a concern, and it's my own question, it just makes me think of Joan's question. And that is I've been concerned recently, in terms of emotional energy, with the question of containment. I know at different times in my life when there has been an abundance of emotional energy I've been, I've done different things with it: I've dissipated it because it's just been too much for me, so I've let it go off in all directions. Or at other times it's, ~~uh~~, almost frightened me, and so I've suppressed it and it's gone away in that way. But there have been a few times that either through Work or through an accumulation of Work there has been this abundance and something has taken place in me that I call containment and it's just stayed there and been with me as an accumulation. But when this has happened I don't know if . . . it's been almost an automatic process. And I know that I can be free to express joy and to, and to enjoy, as ~~xxxx~~ you talked about earlier, the fruits of such a thing and to have that, but also I don't want to see it lost. I realize that at some point some of it can ~~can~~ stay with me and accumulate and go for something else but I don't know what it is exactly to do ~~to~~ contain ~~this~~.
Mr. Nyland: Do you think it's lost when you express joy?
Elaine: Oh, no, no, I don't mean that, but you can express joy and then sometimes almost express too much and, ~~and~~ then it goes over a line and it's . . . and something seems gone (about that.)

Mr. Nyland: I talked a little while ago about a common sense manager who has to see to it that the factory is in running condition. So he has to take care that there is no waste and no loss. You are exactly the same way managing whatever energy there is, and so, at any one time you feel that it may be flowing over too much you have to temper it. You know?

Elaine: Yes.

Mr. Nyland: It's up to you. You can do with it what you like because it is like a gift. At the same time you have also the responsibility of the utilization of energy for the best, in the best way you can. That depends on your conscience. If you feel at some, certain times, as I said before, that you would like to move a mountain, you can use the energy for that. If you feel that there has been too much spent that was not worthwhile, that it ran down into the gutter, you say it's too bad. I spilled it. And between the two there is a definite way by which the arrangement for yourself is like an ordinary expression of aliveness. And you are allowed to live at different levels and of course using up different forms of energy, particularly when there is enough of an abundance of it. But you remain the manager of it. There is no rule for it then only the one that you set up yourself.

It would be very interesting if such energies could, at a certain time when there is a great deal of it, could be converted into a very small little package that you could store away somewhere. You know how we do that? By deepening one's memory. To make it more vivid, to make it indelible in the memory, to make it such that then when the memory is recalled, the energy almost comes back in the original form and creates in you the same kind of state, feeling, whatever it may be. At such a time, when one wants to have such energy available, you say to yourself: don't let me forget it. Or you say: may God grant me that I

will never forget this moment of this kind of availability of energy. Then when it goes into your memory and it is recalled in some way or other which, sometimes it is difficult to say why and how, but if it is recalled it comes with the association of your prayer. You see what I mean?

Elaine: Oh yes, thank you.

Mr. Nyland: Yah.

Ernie Haim: Mr. Nyland?

Mr. Nyland: Yah.

Ernie: It's Ernie.

Mr. Nyland: Ernie? Yes.

Ernie: Uh, sometimes, uh in a Work attempt something in me takes the initiative to go out. It has a need to want to Work. And then the attempts are very, very strong. But most of the time it's a question of something strikes me or something touches me, something reminds me to Work, at which time I can Work. And there are conditions where I'm unable to be, let's say, very active physically.

Mr. Nyland: Unable to do what?

Ernie: To be very active physically.

Mr. Nyland: Yah.

Ernie: Where there's almost a, a sense of the level of myself but, where there's not enough strength to go over into something I can initiate, and that's been happening quite frequently in the last few weeks where there's something ~~is~~ missing at those times and I can't break through. When I'm then in a place, let's say here at the Barn or in certain circumstances where I am able to be reminded, then I can Work. But that which sort of gnaws, I can't initiate or push over. I don't know if that's clear.

Mr. Nyland: Yah, it's clear enough. Do you know what a little donkey bridge is?

Ernie: I've heard of that.

Mr. Nyland: (Pons ~~a dinarum~~ asinorum)?

Ernie: Yes.

Mr. Nyland: It's a little help that at a certain time is used in order to overbridge something that is a difficulty. Now, when you find yourself in that kind of a state — when there is not enough initiative and it can be translated perhaps even in the wish to Work — you can use certain other things in order to remind you and to give you a stimulous. For instance, reading can do it, or a quotation, or a certain fragrance, or a taste which you recall, or a conversation you had with someone else in which a word was said in a certain way with an emphasis. You have to try a variety of different means by which that what is your state is touched in such a way that it becomes active. You know, Ernie, sometimes we talk about the psychological medicine cabinet. You remember?

Ernie: Yes. there are all kind of pills in it — homeopathic + the rest. Number 24, this + that, kali, kali phos. You know what I mean. Ernie: Yes.

Mr. Nyland: I have to know how the medicines are going to work on me when I am in certain conditions which you might say are weakness or where I need some tranquility or where I need some kind of a stimulous to give me a good push or whatever may be necessary. Something that arouses me. And I have to select but it will take time before I can study that kind of chemistry enough. And so I do it at different times, I even make notes of what is the result when I do this and I put A and B together and the product is C.

You have to keep on trying, Ernie, until you find what, under certain conditions, seem to be the good kind of a medicine. It does not always help because even later on you may have forgotten the description of certain conditions and I have forgotten some psychological factors and therefore the medicine by itself may not do it. But for general purposes it is very useful to get a certain order within oneself, that when such and such a thing happens then I know all I have to do is to press such and such a button and then I will be saved. All right, Ernie?

Ernie: Yes.

Mr. Nyland: Keep on trying that way, because it doesn't help by theorizing. You have

to go out and do it; you have to go and see what it is. Maybe you have to meet someone. Maybe you have to go and make a telephone call. Maybe you have to take your shoe off and put it on again. Any kind of a stupidity, you know, can be helpful.

Whenever there is energy, energy will not be lost even if you convert it into other forms of energy. And at any one time the total amount of energy available for any human being is limited to that state of his being and within that framework of the availability of energy, it's up to each person to convert the energy which is there for very definite purposes, and he can do it when he knows how much energy there is and also the methods of how to convert it. And I'm talking about conversion processes which means the creation of certain conditions under which that what is a form of energy is converted or changed over into something else more useful. All right?

Ernie: Yes, Mr. Nyland. There's still that problem of, uh, it's like the medicine cabinet is there and, uh, the condition is recognized andthe time in which that has to be grabbed is now and there's a delay. I don't know . . .

Mr. Nyland: You have to run.

Ernie: To run to that . . .

Mr. Nyland: Yah.

Ernie: . . . is the problem.

Mr. Nyland: Well, you have to have the (ferum?) for spiritual affairs right next to your hand. Ernie, certain things may have to be settled right away, but when you are writing an essay or poetry and you want to find the right kind of a word, it does not mean that you can find it right away unless you have a dictionery or some kind of a concordance and you may have to hunt it up until you finally find it and then it is in the proper place. Not everything is in a hurry, although when you do have energy you would like to use it because you're afraid it's gone. And many times it does go. But if it was there before and you knew how it was produced, you can produce it again the next time as energy, not in a special form but only as energy. But as I say, run to the medicine cabinet and I hope that it is open so thatyou can grab immediately the little bottle and there you go, swallow it. All right, Ernie?

Ernie: Thank you.

Mr. Nyland: You should have a little monkey on your shoulder who scratches you at the right time.

Now, Work, huh? You're Working now, aren't you? Are you making attempts? What prevents you? Where are the obstacles? Too many thoughts in your brain preventing you from making a little room for an awareness process? Or do you lose energy because you you have your hands together and they keep on doing this all the time? How do you make energy? You're sitting, you are too stiff, you know? Sit around a little bit and cross your legs. Maybe in that kind of a movement, some thoughts. Oh, children, sometimes I feel like a hell of a stick and beat you up.

Jerry Weser: Mr. Nyland?

Mr. Nyland: Yah?

Jerry: I'd like to know what the, uh, the difference is between the feeling or the state that comes from doing something very new and very different which is very enlivening. I'd like to learn the contrast between thatand the aliveness that comes from making a constant attempt or a steady attempt to Work.

Mr. Nyland: What, the difference of state or what? Different energy?

Jerry: Well, there's, there's a sense of self and things around that is very sharp and clear and a sense of, of my existence that is sharper than usual. Um. . .

Mr. Nyland: It depends a great deal on what you have done, in what direction you have spent your energy and if that was directed to the accomplishment of something that you can look at or, you see or, you know has a has come into existence, It depends on the value that you have to attach to that what has been made. If the result of an expenditure of energy is in the direction of creation an 'I' of an 'I', and you realize that an 'I' exists and you attach a great deal of value to the 'I', that particular enjoyment that you can get out of it is of course worth more than something else, what I said a little while ago, just making a little dog kennel. It depends on the valuation for yourself, and before you have really the valuation what

is right and wrong or what are the degrees of rightness and the degrees of wrongness, you will have to base it on your experiences. It is that way all the time in ordinary life. What is a valuable moment for me? And what isn't? What kind of a conversation is useful to me that so and so has a friend or that I have to sit and explain all the time and nobody listens to it. Then I say it's waste.

It's an ordinary question. If you want to go into more detail about it, if the kind of energy which is the result of a particular effort which has to do with an attempt for consciousness and conscience, I do believe that, that kind of energy is of a different quality. But, to be able to define it is rather difficult, because that what is produced as a result of Work on oneself is subject to a law of progress in accordance with the tonal scale. And the different forms of energies that become available when one is engaged in this kind of a progress depends on the tonality which is reached in the scale itself. There is energy that belongs to 'mi', the note 'MI'. There is also energy that belongs to the note 'la'. And for 'mi' I can only find out what is actually the value by the utilization of that for certain purposes, so that when I say that certain energies have a little bit more purity than others, I can only test it in certain conditions to see if this energy or the other is soiled easier or not. That will indicate how pure it is. The degree of purity is equal to the degree of resisting that what might soil it. And in that way I can start to judge about the kind of energy and the quality which has been received as a result of Working or being engaged in certain other activities. You know what I mean? But it's very difficult to have a measure of that kind.

Jerry: When would that measure become available?

Mr. Nyland: When you Work. Some day you will write a, you will receive a letter early in the morning and you will open it and there is nothing in it. And another day you will get a letter in the mail and you open it and you say, 'what?' and a tremendous amount of energy comes out of the envelope. Then you will know.

Who asked the question?

Jerry: Jerry Weser.

Mr. Nyland: Yah, a little theoretical isn't it?

Jerry: I'm always theorizing.

Mr. Nyland: It's all right, Jerry. Find out by doing.

Beverly Braxton: Mr. Nyland?

Mr. Nyland: Yah.

Beverly: It's Beverlyx Braxton.

Mr. Nyland: Who?

Beverly: Beverly Braxton?

Mr. Nyland: Yah.

Beverly: Um, a lot of what has been talked about today and last night has, ~~has~~ helped me because the last five weeks I've had experiences that, as Sue has just put today, have kind of put me into a fog. There are . . .

Mr. Nyland: You ~~have~~ have to speak a little louder. Put you into ~~what~~ what?

Beverly: ~~Kind~~ Kind of put me into a fog.

Mr. Nyland: A fog?

Beverly: Yeah, well the last five weeks . . .

Mr. Nyland: Are (we) on the same level? Sue, are you sitting next to her? ( )

Beverly: Well, what happened for the first couple of weeks ~~I've been finding as I~~ of the five weeks that I look back on it, there was something in me that was very powerful and made my desire to Work come more to the foreground and I had a wish to Work that carried me throughout the day and that lasted; I Worked a lot and I reached this state where I think people have been talking about recently that, um, I felt very, very, very light and very much alive and in love with life and then I even said that I pray that I could remember. And shortly after that I became ill. And I was sick and I still could remember a little of what it was like when I was very alive.

Mr. Nyland: Was that good?

Beverly: It was good. And then it started fading, and then my daughter became sick and we couldn't go out and she was very ill, and the next thing I knew it was very

dark and I couldn't see. I had no feeling for life. I had no feeling that I had before and I started just sitting around dreaming or something and not Working, not knowing what to do and um, ~~x~~ feeling sorry for myself. And I'd think of Work and I'd get up and I'd try to do something with my body but there ~~x~~ was no real wish. And then I realized a week after that that I was bound, that I was bound whether I was very alive with life, whether I was in love with it or whether I couldn't see anything at all. And that ~~w~~ And now the last week I've tried to Work and today I made very strong efforts ~~to move~~ this morning and by the time I got here at lunch I could feel something stirring inside of me that wanted to come out, that was trying to speak to me, something I had been calling ~~x~~ Fore, for several weeks. And then I think about what Elaine says and about what everyone says about this feeling that comes after accumulative Work attempts and this very alive feeling and I, I feel that I'm afraid of it again; I feel like ~~it~~ I'm going to plunge into darkness right after I have a taste of it. And I don't know whether I (want to ~~see~~ do that . . .?_

Mr. Nyland: Are you afraid now?

Beverly: No, right now I just want to ~~tell you something~~ taste it, you know, I just want to have a ~~tell you some thing~~ taste of it again.

Mr. Nyland: Then you will have to wait until it comes again.

Beverly: But it upset me.

Mr. Nyland: Cons - don't consider yourself too much as going up and down. After all, that is ordinary life, isn't it? It's Coney Island.

Beverly: That's what the trouble is. I don't want to be in Coney Island.

Mr. Nyland: No, of course you don't want to but you allow yourself to be there by feeling ~~x~~ sorry for yourself. As soon as you start considering it in the sense of — Now, ~~xxxxxxxxxx~~ why should I be sick or why should my daughter ~~x~~ get sick or why is it that I now have to receive all of that, I think one becomes very confused about it.

Beverly: I was confused, I was .

Mr. Nyland: Yah, and I would simply say, I would counteract it, ~~and~~ I say, well why should I have such thoughts now and I really don't want it. Sometimes it helps. Sometimes you can start thinking about something else that will, will chase the

other thoughts out. But if you have difficulty that you cannot do that, you have to use your body for the purpose of establishing equilibrium within yourself. You will need your body anyhow if you are Working, and the attempts which you say you are Working, that of course I do not know yet what you are doing, but let's hope you do it right, that actually that what you have as a body existing, that something in you can become aware of it, then you utilize a great deal of your energy for that purpose and you will not think or feel too much about being sorry. This is the way to get out of the state in which one is, and many times it helps because it gives you a new insight or an impetus towards something that is, when you compare it, much more worthwhile than just sitting down and having tears in your eyes. You shouldn't have that. One accepts life as it is and the way it comes. Whichever way it happens to come and be received by you remains your affair in digesting it. It does not mean that perhaps the conditions are such that they affect you sometimes differently from other times and that maybe at such a time either the force of receiving such impressions or experiences is different but, it also may mean that you at a certain time cannot digest it correctly. At the same time whatever takes place you can always accept yourself having received whatever it is in the way you are, as you are and no further questioning of that. Or you have to go against it, against your thoughts and your feelings about yourself and in the place of that you try to become aware of yourself existing.

R Try these different things when you see different xx states coming which you know will affect you and try to prepare for them in advance that you don't let them become too much or too soon affecting you xx and then you will be xx able to counteract it because there is, as a result of Work on oneself, the concentrated effort of wanting to become, as it were, unified in that attempt. It functions many times as giving you a harness or a protective coat in which then the different influences from the outside world will not affect you because they cannot penetrate.

You understand a little what I mean?

Beverly: Yes, I do.

Mr. Nyland: All right.

Beverly: Thank you.

Mr. Nyland: Make ~~y~~ up your mind that you see if you can make each week more or less on an even keel and that you ~~make~~ make attempts to put it there when it goes down and to haul it down when it goes too high.

Beverly: Thank you ~~very much~~ for your help, Mr. Nyland.

Mr. Nyland: All right.

Mr. Nyland: We still have a little time. Who wants to spend his energy?

Judith Raiguel: Mr. Nyland.

MR. NYLAND: Ya.

Judith: Its Judith.

Mr. Nyland: Yes.

Judith: I don't seem to be able to make verbal sense out of Work anymore. It's not -- it's not a difficulty because I have a feeling for it and I think in terms of memories of experiences. And they keep me going, but I'm very in some way troubled and I allow it to get in my way but I cannot anymore explain, you know? Or. . .

Mr. Nyland: Not yet. What is the process? What happens? Do you think about Work once in a while?

Judith: When I hear people talking and I try to consider what they're saying and find something that would -- that I could relate, I cannot get the words. It's as if my mind is going through some - I don't know, it's -- it's -- is there a period where you just don't think straight anymore ( ) or what.

Mr. Nyland: Well, ~~is~~ is it the words of someone else?

Judith: I cannot understand them and I cannot find the words in myself to make Work clear or logical. It once had such an enormous clarity for me.

Mr. Nyland: Well, Judith, just be a sponge and soak it up and after a little while squeeze it. There's no particular reason why when you receive it ~~and~~ and you react immediately in the terminology of Work. You gather information, whatever can stick, whatever has some value will be there. Afterwards in thinking about it maybe you remember it and maybe you don't. But I would not take ~~everyt~~ everything that is being said about Work as something that you immediately have to react to or use even.

Judith: I think I'm speaking more of a stimulus I have been accustom to through

my mind that's no longer there.

Mr. Nyland: Oh, I think it's possible that you don't get as much stimulous at certain times. Sometimes you get overfed and you have enough, and you don't need a stimulous. And sometimes you really are dead against it because you have heard somuch already about stimuli that you don't want to hear any more. Makes you throw up. Sometimes we talk much too much about Work. Talking .

And by the way that reminds me of the little ro --the little --little, uh, meetings, huh, the little groups. They have to be revised every once in a while.

Excuse me, uh, Judith, this is not particularly in connection with your question. I hope you know what I meant. Don't allow certain things of the outside world to create a necessity in your inner life when your inner life is not ready for that at that moment.

Judith: That explains it.

Mr. Nyland: All right?

Judith: Yes.

Mr. Nyland: Now about little groups. You know what is needed for a little group and I've said it before when you start: one or two people want to have a little group for a discussion. They are friends and they can tell each other the truth and you would like a few more in order to have a variety of experiences and so you can have number three, four and five. That's all. No more than five. Each person selected for the little group has to be acknowledged and acceptable to those who are already in the group because in a little group you have to have trust and you have to have knowledge of each other. So that when you want to talk about Work you can let your hair down. No more than five. When it is more than five it becomes unmanageable and you cannot know more than four other people more or less intimately. Moreover a person will not open up so easily in the presence of too many so-called friends. And so from time to time you have to revise your little groups. You have to reorganize them. Maybe some have to leave and start another little group or maybe it has become sufficiently monotonous that you need a new influx of other ideas from somewhere else. Don't continue a little group when it has outlived its usefulness. Don't feel that you have to have it every week regularly at a certain time. Sometimes a l'improviste, the way

the way you feel like. Maybe then you can get the four others together. Say - let's get together and talk a little bit about Work. It would be very useful if you take it away from this regularity.

But the main point is a little group has to have aliveness and discussion of Work. Your experience about Work, not your experiences in ordinary life. No discussions about your particular troubles which you want to communicate to others. You do that at a cocktail or a tea party. Not in a little group. A little group is a working group. It has to have accent on Work itself. Explanations of how you Work and what you reach and accumulation of ideas about yourself as facts of knowledge. Those things are important. That will help you because they can produce then a stimulus. But no discussion of your ordinary life, if you can help it. Unless, it heppens to be connected with an attempt you made in relation to that what you have experienced in unconscious state. And not liking that unconscious state, you may have tried to Work on yourself. Then of course, it becomes very much worthwhile to describe what you did and what was the result.

I repeat these things every once in a while because I believe that with the little group, they get into decadence. You know, they just are continued because they happen to exist. There is no reason for the continuation unless there is life in them. And life has to be there in accordance with what I am just now saying.

There's also what you call a familiarity which breeds contempt. In such a case you have to break up your little group. Particularly, when you are already working together during the day sometimes or see too much of the others. Don't. Get fresh blood. Talk with people you really don't know but who are sincere. Then you can profit. Otherwise you are afraid of giving yourself away to your friends. The attitude and the relationship has to be based on trust, not necessarily on friendship. And when friendship enters, other qualities also enter, accepting that what is already known without having to repeat it because so and so is a friend and of course he understands me. And you cannot be friends with four people at the same time to the same degree.

I mention this because little groups are very important for the maintenance of Work. It is really one of the necessary bricks which have to be used for the building of a group relationship. If there are ~~mak~~ no small groups and you become dependent on some meetings or even listening to some tapes, it becomes too haphazard. With a small group you have to put your best foot forward and your best mind has to become in practice and your best, let's call it, chords of your heart, emotionally understood - have to be struck and touched.

Those are the requirements in a small group. Then you will derive benefit from it. And don't take 'no' for an answer and don't settle for substitutes. Either they work or they don't. And have the audacity and the strength to stop them when they have outlived their usefulness.

Do we still have some time?

(?): Just a few minutes.

Mr. Nyland: Not very much?

? : No.

Mr. Nyland: Maybe good that I don't want to say any more.

John Osher: Mr. Nyland?

Mr. Nyland: Yah?

John: You mean that literally? ~~I mean~~ We have a small group of six people that still seems to be very alive.

Mr. Nyland: I mean it literally. Yes.

John: So we should break it up.

Mr. Nyland: Uneven number, ~~xxxxxx~~ yah. Not an even. Then you have three against three, its no good. You don't have majority. All right?

John: Okay.

Mr. Nyland: Yah, I think it is right. But I've said it before, don't make it too large and I've usually stopped at five.

(?): Seven?

Mr. Nyland: Yah?

(/ ?): Seven?

Mr. Nyland: Seven? No. Make two groups. Three and four. Then try to get another one for the fourth. Uneven numbers if you can, and meet on even days.

I won't be here, as you know, next week and the other, the week afterwards. Next week, I hope to be, oh, what is it? Seattle? No. Yah. Seattle. On my way down to the Land. The week after that I will still be at the Land. After that, Thursday, I will go to uh Sante Fe, Albuquerque, and I hope to be back the ~~week~~ Wednesday following. If I can get here in time for the meeting I will be here Wednesday evening then. And then of course the following Thursday. So you have two Thursday lunches. Discussions. Robert will take care of them. Will you, Robert?

Robert: Yes.

Mr. Nyland: ~~At~~ And continue like on Wednesday evening. But you must bring to it a little bit more than you have done today. It is not, not right. Also, I would suggest Wednesday evening also, Robert. Start with a little reading of All and Everything. What Jerry did on Tuesday and what I think set a certain tone. You can use that also on Wednesday. If necessary you can use it here. It may be useful if you read All and Everything one of those lunches and pass it around to different people who don't talk at all, but maybe they can read. And then . . .

Robert: Yes, we'll do that.

Mr. Nyland: You see, and don't have any discussion. Select something that is of course worthwhile. Lentrohamsanin, for instance, or Makary Kronberkzian. Or, take something that really has touched you or whoever. Think a little bit about it, what you want to read. And then continue to read and ~~then sit so~~ insist that the different people who do come then, the whole group must come. You cannot all read but you have to participate.

So I hope you will have a good couple of weeks. Good weather, I hope. Not too much struggle. Enough gasoline to come here and then to be grateful for what we have ~~M~~ and not make too much a fuss about it. We were put here on Earth because the Earth was going to provide for us. Mother Nature was very happy when we were born, because she said to herself, ah, thank God, there is another one. So don't worry too much about that kind of a payment. She already has had a payment by the fact that you started to live. But it is up to you to accept yourself in this life as

you are, not so much making the best of it, but trying to understand the reason why Mother Nature is so satisfied with your birth and make her satisfied with your death. Will you understand that? That she blesses you that you have done your job, that you have done your work and that you in dying will proceed to a different level where Mother Nature has no further influence.

So good-bye, everybody. Take care.

Transcribed by: Judith Raiguel

Rough typed by: " "

Proofed: Iz gardam